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POETRY.

Reconciliation.

BY J. M. HAYS, M. D.

I offered up my gift to God in prayer—
But He, deep in my heart beheld
That hatred of my fellow-man was there,
And stubbornly my spirit had rebelled
To make amends.

I prayed in vain; my gift was not received,
And sad, I from the sacred altar turned.
Then softly spoke the spirit I had grieved:
"While yet the holy fire thereon doth burn,
Be reconciled."

My injured brother, then, I quickly sought,
And begged him to forgive me my offense;
And whatso'er against me he had sought
I made a full and hearty recompense,
And he forgave.

Straightway I to the altar turned again—
My soul filled full of heavenly peace and love—
My gift no more was offered up in vain,
But blessed, and incense from the altar rose above,
And reached to heaven.

Greensboro, N. C.

COMMUNICATIONS.

For the ADVOCATE.

The History of Methodism in North Carolina Prior to the Organization of the North Carolina Conference in 1837.

BY REV. ROBERT HENRY WILLIS, A. B.
AND REV. JESSE ARMON BALDWIN, A. B.

WITH A CRITICAL ESSAY ON THE SOURCES OF INFORMATION.

BY STEPHEN B. WEEKS, PH. D.

II.

History of Methodism in North Carolina in the Eighteenth Century.

BY REV. ROBERT HENRY WILLIS, A. B.

(Continued.)

CHAPTER IV.

GROWTH OF METHODISM IN NORTH CAROLINA FROM 1783 TO 1800.

These were all the circuits that were formed in central North Carolina in the eighteenth century. We have seen how Methodism was first introduced into the western part of the State from Virginia. Besides the circuits already referred to, several others were from time to time cut off from Yadkin and formed into separate circuits. Salisbury was one of the six new circuits formed in 1783. Only 30 members were reported at this Conference, but still there were three preachers sent to work in this field. Beverly Allen, James Foster and James Hinton. By the next Conference they had gathered a good many more in society and reported 375. There is no way of telling now over how much territory this circuit extended. Asbury made frequent visits through this western country, but seldom mentions in his Journals what circuit he was in. No doubt it extended over several counties.

Three other circuits were formed in this western country before the beginning of the nineteenth century. The Holston circuit appears upon the Minutes for the first time in 1783, with Jeremiah Lambert as the preacher. [Dr. Doub says (Chap. II, p. 1) that Holston circuit was formed in 1789 by Rev. Daniel Asbury, who was then on Yadkin circuit, and Enoch George, whom Bishop Asbury had sent to assist Daniel Asbury in forming the new circuit; also, that this circuit embraced a portion of the old Yadkin circuit extending to Catawba

and Broad Rivers. This does not correspond with the minutes; the writer probably got Holston and Lincoln circuits confused, the latter having been formed in 1789.] In 1796 this circuit was recorded on the minutes, as a Virginia circuit, and then at least, must have been mostly in that state. Nothing more is known of its limits except that it was up "in the mountains." Lincoln circuit was formed in 1789 and was in Lincoln and Catawba counties. [Moore, 171.] Swannanoa circuit was formed in 1793.

This completes the list of circuits in North Carolina before 1800. What has been said about many of them has been necessarily vague, on account of the great scarcity of material. Enough has been said, however, to show that in twenty-four years after the Carolina Circuit was formed the Methodist preachers had invaded every part of the State. It was all still a part of the Virginia Conference, except some of the circuits in the southern part of the State, which, as has been shown, were partly in South Carolina and belonged to that conference.

A few words now as to the early Conferences, many of which were held within the bounds of North Carolina. In the earliest period there were not distinct Conference boundaries as there were in later years. At first there was one Conference a year for all the states together. As the charges and preachers increased in numbers it became necessary to increase the number of Conferences. In 1780 there was for the first time a Northern and Southern Conference. In 1785 there were three, one in Baltimore, one in Virginia, and one in North Carolina.

In 1788 there were two Conferences held in that part of the work where there had previously been only one, at Charleston and in Georgia. There was also one held at Keywood's in the Holston country, and probably some of the preachers from western North Carolina attended. ["First conference west of the Alleghenies," *South. Quar. Rev.*, Oct., 1888.] It is not known for certain where the other preachers attended this year. It is reasonable to suppose that they attended the Charleston Conference as they did the year before. Whether any of them attended the Virginia Conference this year, or before this, is also doubtful.

The first Conference ever held in North Carolina and the first one held at all after the organization of the church in 1784 was at Green Hill's, in Franklin county, April 20th, 1785. [Life of Lee, 159; Moore, 55, 144.] The Conference lasted for three days and the business was conducted "in great peace." [*Asb. Jour.*, I, 384.] It was quite difficult for one of the largest towns in the state to accommodate the North Carolina Conference before its division in 1800, but at this early period when the conference covered three states, North Carolina, South Carolina and Georgia, there was room for all in one house. Moore quotes Coke as saying: "There were about twenty preachers or more in one house, and by making or laying beds on the floor there was room for all." (Moore, 145.) This old historic house, situated one mile South of Louisburg, was torn down about fifteen years ago. Nothing now remains to mark the two chimneys. The house is said to have been a very plain building with two rooms on the lower floor and two attic rooms above. It was thirty-six feet long and about eighteen wide. Sometime after the Revolutionary War, Green Hill moved to Tennessee, and the property soon came into the possession of Joel King, a son of Rev. Jno. King, who was one of the early pioneers of Methodism. After remaining in the hands of the Hill and King families for one hundred and twenty-five years almost continuously, it has now become the property of Mrs. Louisa Hill Davis, a lineal descendant of the Hill family on her father's side, and of the King family on her mother's side. We are indebted to her husband, Mr. M. S. Davis, for these facts.

Only one thing broke the harmony in the proceedings of the Conference. The subject of slavery was introduced by Dr. Coke, who urged the immediate emancipation of all slaves. He

was opposed by Jesse Lee very strongly. Action had just been taken at the Christmas Conference to the effect that all members of Society who held slaves should free them within certain specified periods, provided the laws of the State would allow it. Coke going on his journey through Virginia vehemently preached against slavery and his preaching met with a great deal of disfavor from the people. It is said that when Coke came to North Carolina he kept silent on the subject, as slaves could not be freed in this state. [Life of Lee, 168; Life of Coke, 134.] He did not keep entire silence, however, as the following note from his Journal while in N. C. under date of April 8th, 1785, will show: "The testimony I bore in this place against slave holders, provoked many of the unawakened to retire out of the barn, and to combine together to flog me as soon as I came out. A high-headed lady also went out, and cried out, as I was afterwards informed, that she would give fifty pounds if they would give that little doctor one hundred lashes. When I came out, they surrounded me but had power only to talk." [Life of Coke, 160.] Though he may have undertaken to restrain himself while preaching throughout the State, he turned himself loose in the Conference. "To Dr. Coke, slavery had but one aspect: it was a doom to work, without compensation, other than necessary food and raiment, shelter and protection; it was the doom of ignorance and degradation, where the sunlight of education never, and that of religion seldom, penetrated. [Ibid.] Lee agreed with him thus far, but when it came to the subject of emancipation they differed. He considered it inexpedient that the question should be argued from the pulpit, believing that it would bind the fetters more tightly upon the slave, and would injure the cause of religion. Dr. Coke, who could not imagine how any Christian could oppose the emancipation of slaves on any ground, urged Lee's position on the subject as an objection to the passage of his character. The discussion grew very warm; but they both saw that they had gone too far and kindly feelings were restored. [Life of Lee, 171.] A petition was signed by the conference to the Legislative Assembly of North Carolina asking that a law be passed allowing the citizens of the State to emancipate their slaves, and sanguine hopes were entertained as to its success. Public sentiment was too much opposed to the measure for its passage. [Life of Coke, 134-5; Bennett, *Memorials of Methodism in Virginia*, 222.]

(To be continued.)

For the ADVOCATE.

Shintoism.

BY REV. W. A. WILSON.

(Continued from last week.)

Inari-sama is held in high esteem, especially by the common people. He is the god that gives protection against conflagration. And besides this special charge he is implored in times of family distress. He also gives the fox his cunning, and directs him to use his gift in preying upon the rabbit that injures the rice, the great staple of life to the masses. Ebisu-sama, the god of wealth, holds a high place among the gods. His temples are in almost every town and village, and sometimes we see them in the fields and recesses of the mountains. At Nishnomiya, near Osaka, the commercial center of Japan, is perhaps his chief temple, and on a certain day every year in the month of July, the people from the surrounding cities flock there in vast multitudes. This god keeps watch over the markets. Another god whose attributes are much like Ebisu-sama's, is Daikokuten, sometimes called Fuku no Kami, whose duty it is to bring happiness and prosperity to the home. Among the wares of the shops we often see his image, dressed like an ordinary man. Different from most of the statues of the Japanese gods, as we would naturally suppose, he has a placid countenance.

Among these mysterious powers, I recently observed, in a town called Kitsuki, a small building dedicated to Midari no Kami (god of confusion,

or vice.) The people of this quarter looked as if they had served that god faithfully. Again I saw in a mountainous region, where many cows are used for carrying grass and wood from the mountain into the valley, a temple to the god that protects the feet of the cow from disease. Then we see shrines erected to Mizu no Kami (the god of the waters.) These shrines are noticeable on promontories and reefs where it is liable to become dangerous in time of storm.

Shintoism has an organization, but it is not so perfect and elaborate as the organization of Buddhism. Each temple of importance has its guardian priest, and if it be one of importance, for example, Kompera, Ise, or Nikko, many priests attend to its affairs more as stewards than spiritual guides. It might be interesting to note that the famous temple at Nikko, dedicated to Iyeyasu, the head of the usurpers of the temporal power of the emperor was a Buddhist temple, till the emperor was reinstated, when it was confiscated, and converted into a Shinto temple. Some of the more pretentious temples have one or more women, usually young, who serve the temple as dancers, accompanying the flute of the priests. To see this, one must pay a small sum of money. The most frequently visited of these derive no small amount of revenue from this business. Since Shintoism has become the State religion, the government has chosen quite a large number of temples in various parts of the empire on which they bestow large sums of money for repairs. Many that have not the assistance of the government are going into decay.

The worship of the Shintoist is most simple. There is no entering the temple, no burning of incense, no confessional, no reading of prayers, no long discourse, no vast assemblies. The worshipper approaches a building, usually located in some picturesque grove of varied growth among which they may expect to see a large camphor tree and many large cryptomeria. After washing his hands he bows before an empty shrine and mutters his wants in a suppressed tone, slapping his hands together meanwhile. He may utter but a word, but he is most sure to leave his offering upon the altar—always small. In ancient times the bloody sacrifice was common. Now the sacrifice seems to be limited to birds, fish, finest productions of the field, and some curious article made by hand. Shintoism does not demand of its believers constant worship at the temple. Many believers, yet not all, worship the rising sun. These are found chiefly among the ignorant. The educated, as a rule, go to the temples on the emperor's birth-day or some great annual festival and mingle freely with the crowd. How firmly conscience binds such, and how much custom impels, we have no means of knowing, yet seeing their conduct one would conclude the latter to be the ruling power. These festival scenes, which seem to be essential to the life of this strange cult, are most disorderly. In the first place, the Japanese, although on the whole, orderly, are capable of being of the disorderly the most extreme. Again, many of these temples, like Diana's at Ephesus, are centers of vice of the lowest kind, and Shintoism having no moral code, written or unwritten, puts no restraint upon the vicious invited to the indulgence of their passions. To begin with, these festivals are in the interest of false gods, and false religion, the hearts of whose subjects cannot be clean. The outward trappings of these scenes attract the idle and self-indulgent, and the mysteries do not restrain their passions. It is common to see huge idols mounted on immense cars, drawn by a boisterous mob accompanied by a long procession of youths beating incessantly upon drums. About these temples are vendors of all sorts of wares. The acrobat, the wrestler, and the monkey man all find here a liberal patronage.

At times, however, this religion takes a more serious turn. The sick or distressed often make vows, the fulfillment of which requires a great amount of courage. For instance, a youth's father or mother may be sick and he will vow that if the gods will

restore them to health he will devote a certain number of the years of his life to the service of the temple. I know a man who has only recently completed twenty-five years to make good his vow made to the gods for his father's restoration to health. Sometimes the sick, for their own restoration, will even go so far as to vow to lacerate themselves if the gods will only spare them. Mr. W. P. Turner, of our own mission, tells of having seen two joints of a finger hanging in a temple, a fulfillment of a like vow. When crops are suffering from drought it is not uncommon to see masses of people assemble at the temples, many of whom will dip branches of trees in boiling water and sprinkle it upon their bare backs. Wearisome pilgrimages are often prompted by the same motives. Mount Fuji, according to the Shinto belief, the brain of the universe, is often ascended by multitudes who think it a virtuous act to go there and worship. Pilgrimages, so extensively practiced in almost all religions, practices which invariably tend to corruption and hypocrisy, are wonderfully developed in Shintoism. Every community has a pilgrimage society, the object of which is to collect funds to send a certain proportion of its members to some shrine. Who shall go is determined by lot. In this day of steamboat and railroad there is less of romance, but no doubt more physical comfort.

Such is a brief outline of Shintoism. To a Christian, it is difficult to see how such a faith can affect the thought and customs of a people, yet in the "Parliament of Religions" it was represented, and strange to say, the advocate received more than ordinary applause.

Oita, Japan.

For the ADVOCATE.

Arizona Letter.

BY REV. W. W. ROSE.

In accordance with a promise made you before I left North Carolina, I will write you from my far away home. Our trip out here was made in six days and five nights, without accident or missing a single connection, thanks to a gracious Providence. We received a most cordial welcome from the little band of heroic Methodists here. We are now comfortably situated in a neat little cottage, built on the church lot since Conference in September.

Prescott is a nice little town of 2500 people, 5,500 feet above sea level, built in a little valley in the mountains. It seldom rains, and the air is pure and dry. I have met numbers of people who have been cured or benefited in pulmonary troubles by a residence here. There is but little farming, except where the fields can be irrigated. The people are chiefly engaged in mining or stock raising. Much gold, some silver, and copper are mined here. The gold output of the Territory is six million dollars per annum.

As to our church here and the religious life of the people let me say, that we have a good church building here with a small membership (about 50). They are very much scattered about in the country. In this number there are some who areas true to God and the church as you can find anywhere. This place was considered so unpromising that it was abandoned for several years. We lost much by this. About two years ago a local preacher was sent here who succeeded in building up the church to some extent. I have made inquiry and find that in the five Protestant Churches and the Catholic there are about 300 members. The churches are not antagonized by the people, simply let alone. People have come here to make money and just as soon as they get that, they expect to return East. The unsettled nature of the population is sadly against building up the church.

The work here is very discouraging and trying to one's faith; but it is a work that ought to be done and must be done if we are faithful to the Master. Workmen are needed here, men who are willing to suffer and endure for Christ sake. There is work still unsupplied, although several months after Conference, I would not advise

preachers with expensive families to come here, but young, consecrated, common sense men can do a great work which will tell. I close with a prayer for the friends and brethren (and my love to all) in North Carolina, and the request that they would remember me and mine at the throne of Grace.

Prescott, A. T.

For the ADVOCATE.

Parsonage and Home Mission.

BY BISHOP O. P. FITZGERALD, D. D.

It is hoped that all our pastors will respond to the call for special services in behalf of the work of the Parsonage and Home Mission Society of the M. E. Church, South, to be held Feb. 6-11, 1894.

Let every pastor respond because the connectional character of the work demands a connectional response.

Let every pastor respond because the history of the organization to date demonstrates its utility.

Let every pastor respond because the needs of so many of our preachers and their families in our new and difficult fields are very urgent. The efficiency of these preachers in their work, the health and comfort of their families, and the stability and prosperity of our church are involved in this work.

Let every pastor respond because the good already accomplished by this organization is an incentive to increased zeal and activity in its behalf.

In some cases the very life of struggling churches has been saved by the timely aid given by it. Destitute fields have been successfully occupied that could not otherwise have been entered. Other difficult fields would have been abandoned of necessity, but for the helping hand extended by the godly women of our Parsonage and Home Mission Society. Did space permit, some striking illustrations might be furnished.

Let every pastor respond, because it will require a universal and liberal response to meet the pressing demands that are upon us now.

Let every pastor respond, so that the toilers in our needy fields may feel the throb of the great Connectional heart and feel the touch of its helping hand, in the midst of their trials and privations.

Begin, continue and end with prayer. Baptize the facts with prayer, pour the gifts into the treasury in the spirit of believing prayer. Then blessed will be both those who give and those who receive.

San Francisco, Cal.

Oxford Orphanage.

The report of Rev. Dr. W. S. Black, Superintendent of the Oxford Orphanage, for the year just closed, shows that during the year 41 children were admitted, 12 placed in homes, 11 discharged and 3 died, and that there are now 230 present. The receipts from the farm have been \$2,093, disbursements, \$1,327; receipts from the shoe shop, \$1,183, disbursements, \$632; receipts from the printing office, \$2,948, disbursements, \$1,329. There was received from Treasurer G. Rosenthal, \$19,465, all of which was expended. During the year an industrial building of brick, 30 by 32 feet in size, and two stories in height, was finished, and repairs to other buildings were made, all costing \$2,673. The health of the pupils has been excellent.—*Er.*

Scraps.

A man cannot walk in the sun-light without casting a shadow, neither can he walked through this world without casting a shadow of influence. Brother, some one is watching you. What kind of a shadow are you casting? Your influence to-day may decide the destiny of an immortal soul.—*Rev. E. C. Sell.*

Men run toward the devil and creep toward God.

No man has any more religion than he can keep when he is tried or tempted.

God was never able to say all that He wanted to say to men until Christ came.—*Ram's Horn.*